ment by a consul through a so-called republic the guarantee that restitution of the rest to its former owners would never be required of them. Both alike were therefore satisfied with what was sure. Thus in the same way monarchists and republicans were equally gratified, the latter with a semblance of democratic government, the former with a reality which might end in royalty, the full fruition of their yearnings. In short, public confidence was restored, and showed itself in a respectable, temperate decency of living which had been foreign to Paris under the Directory. Everything appeared as if society were performing its normal functions in commerce, trade, industry, and religion. Even art and literature revived as if upon a solid substructure of permanent organic life. Mme. de Stael had fought gallantly for notoriety and for the attention of the great, so dear to her woman's heart in spite of all its philosophy; but Bonaparte never forgave her persistent self-seeking, nor the insight into his character which she and her friends displayed, and he discovered that the air of Paris disagreed with her. Chateaubriand, a noble of high imaginative power and brilliant literary gifts, after several unsuccessful ventures as a romantic youth, had finally published in 1797 an "Essay on Revolutions," which was intended to be a peacemaker in the struggle of ideas, to mediate between the monarchy and the republic. It was imbued with atheism and the philosophy of Rousseau. Very soon after its appearance the author was the subject of a remarkable conversion, and at once began the composition of his treatise on the "Genius of Christianity," that exquisitely literary and pious work which established his fame. Although he had been hitherto unknown to Bonaparte, his book was so opportune in its far-reaching influence that men could not rid themselves of the feeling that